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and

THE HISTORICAL SOCIETY OF THE EPISCOPAL CHURCH

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of parochial and diocesan history*

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Historians explore Common Mission

By David Skidmore

Anglican and Lutheran historians and archivists revisited their common roots and explored the implications of the Called to Common Mission agreement during their first joint conference June 20-23 in Chicago. While the past figured heavily in the presentations and workshops, the promise and pitfalls of the full communion agreement between the Evangelical Lutheran Church in America (ELCA) and the Episcopal Church commanded center stage.

In the conference's opening address at St. James' Cathedral, the Rev. Donald Armentrout, an ELCA pastor and professor of church history and historical theology at the School of Theology, University of the South, sketched the strengths and weaknesses of both traditions while stressing their interdependence. "I think we can agree that neither of the North American denominations can claim to have the full mind of Christ," he said.

The full communion agreement, adopted by the ELCA Churchwide Assembly in 1999 and the following year by the Episcopal Church's General Convention, is like a marriage, said Armentrout, in which two autonomous bodies pledge their mutual dependence. If procreation, at least in the traditional view, is the object of marriage, then Called to Common Mission should be about bringing people into the faith. "I am tired of hear-

ing that numbers don't matter," he said. "Numbers do matter."

Armentrout, who has taught at Sewanee since 1967, noted he has already done his part for the Episcopal Church through two of his children who were confirmed as Episcopalians during the Church's Decade of Evangelism.

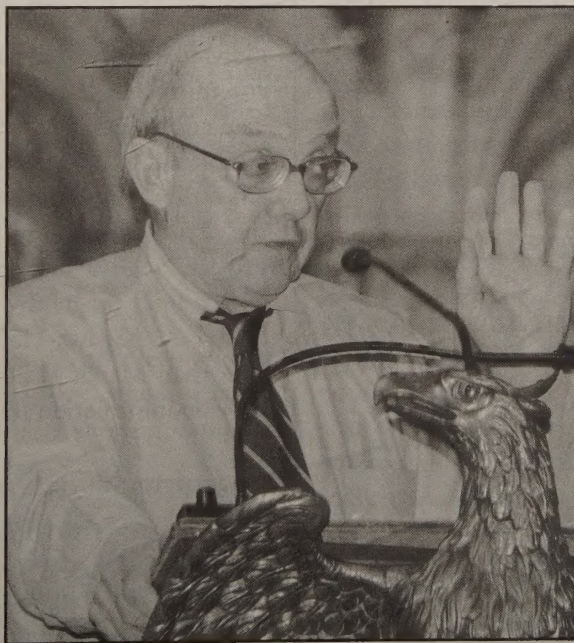
Both traditions have much to learn from each other,

Armentrout said. Lutherans may have a better understanding of the theology of worship, but Episcopalians have a clearer sense of the sacramental nature of liturgy and how faith and order are linked through liturgy. An example is the Episcopal Book of Common Prayer which incorporates worship rites with the Church's catechism and historical statements of faith (Articles of Religion and the Chicago-Lambeth Quadrilateral). Instead of publishing a single book of worship rites with hymns, the ELCA would do better publishing them separately and adding the Augsburg Confession and Small Catechism to the Lutheran Book of Worship.

For their part, he said, Episcopalians could learn "a little bit of simplicity" from Lutherans regard-

ing ecclesiastical titles, a case in point being the trope of Very Rev. and other titles which "distract from the ministry of laypeople" and the notion of the priesthood of all believers.

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Don Armentrout addresses Anglicans and Lutherans at Chicago conference. Photo by David Skidmore.

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Calls for Papers:

Anglican/Episcopal Pacific Heritage— A conference and gathering

Hawai'i, indeed, the whole Pacific Rim, is rife with Anglican history. From June 14 to 18, 2005, the National Episcopal Historians and Archivists is hosting a conference titled "Anglican/Episcopal Pacific Heritage." Papers, presentations, and planned activities will examine the arrival of Christianity, in particular the Anglican/Episcopal Church, in Hawai'i and other areas of the Pacific Rim.

To this end, conference coordinator Willis Moore has issued a "call for papers." Papers should deal with the Pacific Islands, New Zealand, Australia, or the West Coast of North America as it relates to the Islands in the Pacific. Please submit your proposals to: Professor Willis H. A. Moore, NEHA Steering Committee Chairman, PO Box 37214, Honolulu, HI 96837-0214; e-mail: willishamoore@hotmail.com; phone: 1-800-538-3950. Deadline is December 31, 2004.

EWHP Roundup—

Celebrating the range of women's ministries

The Episcopal Women's History Project invites proposals for individual papers and panels for a conference celebrating women's ministries (lay and ordained) in the Episcopal Church. The conference will be held in Dallas, Texas, on September 22-24, 2005, in celebration of the 30th anniversary of women's ordination to the priesthood in the Episcopal Church and the 25th anniversary of the Episcopal Women's History Project. Send a one-page description of your paper, along with a brief biography, to: Program Committee EWHP, c/o Sheryl A. Kujawa-Holbrook, sherylkujawa1@msn.com, no later than March 1, 2005. Complete panel proposals should provide information on all panel participants.

Opening New Doors—

A symposium on Alabama's Episcopal Church

On February 3-5, 2005, the Birmingham Public Library and the Diocese of Alabama will host "Opening New Doors: A Symposium on the History of Alabama's Episcopal Church." This three-day event will include presentations of scholarly papers, a workshop on the preservation of church archives, a panel discussion on the writing of parish histories, and an architectural tour of Birmingham-area Episcopal churches.

Interested scholars are invited to submit proposals for papers relating to any aspect of the history of the Episcopal

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Church Archives receives funding for Austin building assessment

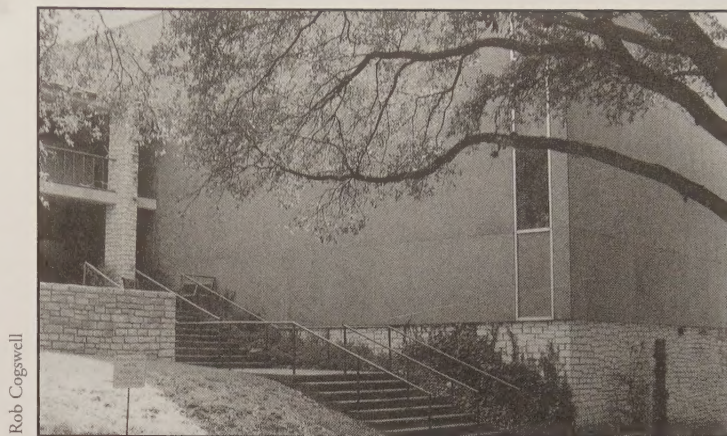
By Mark J. Duffy

The Archives of the Episcopal Church has taken a new turn in its journey toward a fitting and proper place to house the Church's historical records.

The Episcopal Church's Executive Council voted at its April meeting to approve a special funding request from the Board of the Archives to assess the current building options available to the Archives at the Episcopal Theological Seminary of the Southwest (ETSS). The approval and funding capped a triennium-long process of vetting alternative sites when it seemed unlikely ETSS would continue in partnership with the Archives. Under the leadership of Dean Titus Presler, the ETSS Board reinvited the Archives to stay and explore a closer relationship in support of the Church's historic mission and the educational opportunities available at the seminary.

Beginning in November, 2001, an executive group of the Archives' Site Selection Committee (as authorized by General Convention 2000) vetted potential new sites. The committee circulated to six interested institutions a request for proposal and the background data of a Functional Program Assessment study. The journey through these discussions highlighted difficulties of funding and, more specifically, that fund-raising would have to precede a move if the Archives were to move from Austin. The death of John Cannon, chairman of the Archives' board, in the middle of these negotiations stalled progress, but at this point Dean Presler affirmed the Archives' place in the life of the seminary and outlined a new vision for the seminary's growth. These plans include constructing a long-awaited library on an adjacent lot, thus leaving the present building available for renovation and occupancy by the Archives. (The Archives currently occupies the third floor of the building.)

The Archives' board has proposed to Dean Presler the further possibility of exploring alternative campus sites for new construction that would be more in keeping with the

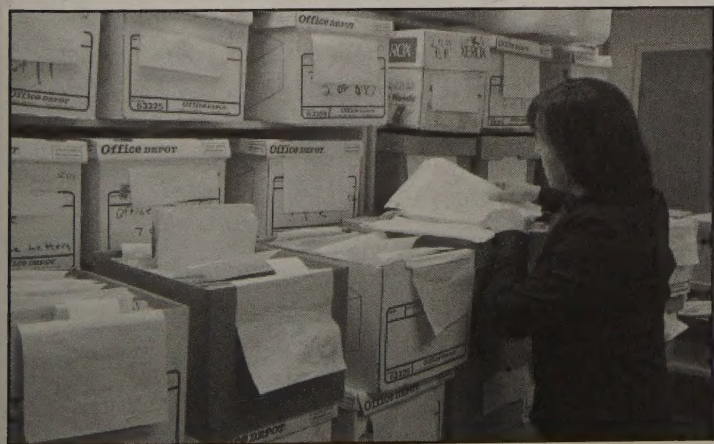


Rob Cogswell

board's working specifications for a 35,000 square foot space for programs of education, preservation, and research. The board is also interested in a structure designed to communicate the Church's mission of evangelism and commitment to its historic presence as a community of faith and openness. The board recommended to Executive Council that the Archives proceed to obtain independent expertise to conduct a formal program and engineering assessment of the existing structure and to evaluate its adequacy in comparison to other options for new building construction on or near the ETSS campus. While pressed with many other funding requests, the Council's Administration and Finance Committee saw the Archives as an essential administrative function of the Church and its mission as supportive of the Church's vital ministries. The committee's support was an institutional endorsement of the Archives' work in recent years to integrate historical awareness into the vocabulary of everyday life and practice of leadership and discipleship.

The Archives received \$25,000 to complete its study of the two alternatives: to build or to renovate. A board review committee will evaluate the results and report, with recommendation, to Executive Council and the seminary's board of trustees. Behind every major new initiative is the question of whether the human, organization, and financial resources are sufficiently coordinated to take on new outlays of energy, time, and talent. Identifying key financial resources will be critical, and a sustained financial plan will call for a case to be made to the stakeholders who wish to be part of the historical preservation and research conversation. The conversation has already begun. This is an evolving and unprecedented task for the whole Church. It will require many voices to create an archival center for the whole Episcopal Church. The historical groups are especially important in this process and will find the door open to their participation and ideas.

Mark J. Duffy is Archivist of the Episcopal Church.



Archives of the Episcopal Church

Discovery of Chinese nun, alive and well, ends 50 years of prayer and searching

By Sister Hilary Mary, CT

In 1914, Bishop Daniel T. Huntington of Anking invited the Community of the Transfiguration, based in Glendale, Ohio, to establish a branch house in Wuhu, China. There the sisters taught, ran a clinic, and directed the women at True Light Industrial Work in the production of fine ecclesiastical embroidery. Several Chinese women, called to the religious life, joined the American sisters. The order might have remained in Wuhu and grown, but the Communist takeover in 1948 forced the last American sister to leave China, and the subsequent Cultural Revolution persecuted Christians. Although contact with the Chinese sisters became difficult and erratic, the effort continued. Two events—in 1983 and 2003—have given the Community of the Transfiguration hope they may yet learn the missing stories of the past 56 years.

Within a few years of the American sisters' arrival in Wuhu, a small indigenous community was founded. The first member was Sister Feng 'Ai, whose father was a devout Christian and whose mother was a Buddhist who tried to hide his Bible and burned incense to an idol in the kitchen when he read it! The whole family finally became Christian under the influence of an old catechist, Lo Lao Hsian Seng, who was in charge of missionary work in Lu Kan, the village where they lived.

Sister Feng 'Ai was widowed at an early age. Bishop Huntington, seeing her potential, sent her to study in Deaconess Hart's Training School for Bible Women in Hankow. After graduation, she became an evangelistic parish worker at St. James' Church in Wuhu. She established many branches of the Women's Auxiliary throughout the diocese and was a competent sacristan. After six years at St. James', she decided to try her vocation to the religious life and in 1921 became a

postulant in the Community of the Transfiguration. She made her life profession in 1926.

The second Chinese sister to be life professed was Sister Pei 'Ai (1929). Two more widows joined the order, Sister Shou 'Ai in 1934 and Sister Chen 'Ai in 1940. Sister Teh 'Ai was received as a postulant on September 28, 1942, the feast of St. Lioba, and clothed as a novice on February 9, 1946; she was not life professed until St. Lioba's Day in 1950, after the American sisters had left China.

During various periods of political unrest, Sister Feng 'Ai took charge of the Chinese sisters—in 1927 when the American women were evacuated, in 1943 when the Chinese sisters moved to Maolin in free China to escape the Japanese, and in 1948 when the Communists took over and forced the Americans to leave China. The stress was too much for her, and she died of heart failure in 1950 at the age of 65. Sister Shou 'Ai was then elected superior. In 1959, Sister Chen 'Ai died of tuberculosis; in 1960, Sister Pei 'Ai died of a brain tumor; and in 1961, Sister Shou 'Ai died of asthma.

But where was Sister Teh 'Ai?

After the Communist takeover, word occasionally reached the sisters in Glendale. In 1950, Sister Teh 'Ai wrote: "I am so thankful that through the grace of God I have become a member of the Community. I feel very unworthy. Please pray that God will increase my faith and give me the strength to be His witness and lead those who are in darkness to know God.

"On my Profession Day, St. Lioba's Day, my heart was full of happiness and thankfulness and also sadness because of the absence of you Sisters. Bp. [Robin] Chen was away in Peiping for the Consecration of the Bishop of North



Left, late in the 1940's, the Chinese sisters pose with American Sister Louise Magdalene in front of their convent in Wuhu, China. Front, from left, Sisters Feng 'Ai, Louise Magdalene, Pei 'Ai; back, from left, Sisters Teh 'Ai (novice), Shou 'Ai, Chen 'Ai. Right above, having found Sister Teh 'Ai, Martha Kang can barely let her go. Sister Teh 'Ai managed to preserve her cross and ring; Martha Kang brought her a new habit in May, 2004. Right, Sister Teh 'Ai holds a sheaf of gladioli as she poses before St. Lioba's Chapel in Wuhu, following her life profession. The ceremony took place on September 28, 1950. In the bishop's absence, the community's chaplain received her vows.

China, but before he left, he arranged everything and delegated our Chaplain to act for him. He had also asked our former Chaplain, the Rev. Irving Wang, to conduct the three-day retreat.

"On St. Lioba's Day we had two joyous Services: first the Installation of Sr. Shou 'Ai as Superior, and then my Profession. After the second service there was a reception and tea for the whole congregation. Many of them brought gifts to celebrate the occasion. Mr. B. W. Lanphear sent flowers from Shanghai for the altar and my bouquet.

"I know you will be happy to have this news and thank God for His goodness in giving us this joy. Please pray more and more for us."

Later, all contact with the Glendale sisters was lost.

When the Americans left China, not only did they leave their Chinese sisters, but they were also forced to leave Sister Louise Magdalene's adopted daughter, Martha Kang. Martha trained as a doctor, but during the Cultural Revolution, she spent 10 years in chains in prison because she refused to give up her Christian faith and her allegiance to her adoptive mother and the sisters. In 1983, she was able to leave China and went immediately with her two sons to Glendale; she now lives on the convent grounds. From her, the Americans learned something of their Chinese sisters. But despite every effort to locate her, Martha Kang had not found Sister Teh 'Ai. Three years ago, on a visit to China, she continued her search, leaving notes with people she could trust. In August, 2003, she received a note from Sister Teh 'Ai's nephew.

From 1958, Sister Teh 'Ai was forced to do field work, taken daily to various locations, sometimes far from the convent. She then worked in a government kindergarten until she became too ill to continue. Later she worked long hours in a factory until a nephew, the youngest of her brother's five sons, rescued her. After her brother died, she adopted this



nephew as her son and made her home with him, his wife, and their son, whom she helped rear. She then worked in a private kindergarten until she retired in 1982.

Throughout all her vicissitudes, Sister Teh 'Ai faithfully kept the community's rule of life and prayed as she was able although she did not have an Office Book, Bible, copy of the Rule, or the physical presence of a community to support her. Her ring and Jerusalem cross survive. In view of how Martha Kang was treated, being barely able to read may have been to her advantage during the Cultural Revolution.

Now aged 76, deaf and badly crippled, Sister Teh 'Ai lives with her family in a village not far from Wuhu. Both she and her sisters in Glendale are hopeful she will soon receive permission to visit them. And with that visit, the sisters will gather the stories missing for half a century.

Sister Hilary Mary, a member of the Community of the Transfiguration, is based at the mother house in Glendale, Ohio.

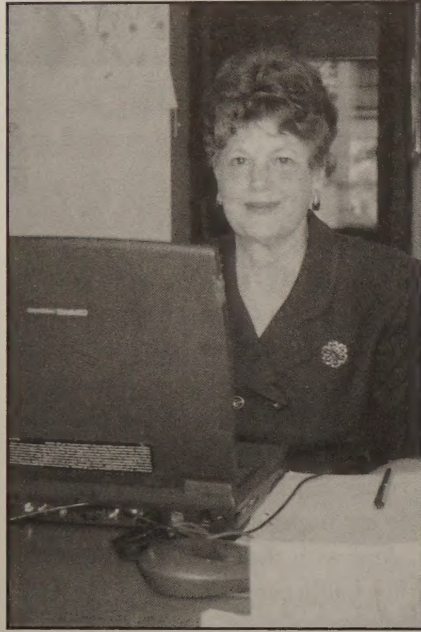


In Chicago, NEHA members listen, elect, plan

By Sandra Sudak

At 1:15 p.m. on Tuesday, June 22, President Gregory Straub called to order the 2004 Annual Meeting of the National Episcopal Historians and Archivists. Following opening prayers, he presented the minutes of the 2003 meeting, which the membership approved.

Lynne Wohleber's treasurer's report included net worth, cash flow, endowment, and four-year projected budget. Income and expenses are \$50,000 per year. She noted the increase in the price per share for NEHA's endowment fund



Treasurer Lynne Wohleber prepares financial reports for NEHA members.

invested with the Domestic and Foreign Missionary Society. Laurence Fish raised the question about putting publications out to bid, to which she replied that that was a publications committee decision. The only newly scheduled publication is NEHA's history by Jerry Carroon.

Margaret Landis reported on her work as editor of *The Historiographer*, the various calendars, and other publications. Laurence Fish's *Writing a Congregational History*, published last summer, has received good reviews; the Diocese of New Hampshire purchased a copy for every one of its parishes. Landis appealed for members to submit articles of interest for inclusion in future newsletters.

After introducing current board members, Straub reported on his one-year term as president following Julia Randle's three years of service. He noted that Randle's promotion of NEHA included many hours at the organization's booth at General Convention in Minneapolis. She was assisted by board member Willis Moore and Minnesota's historiographer, Robert Neslund. NEHA was the only historical organization with a presence at the Convention, a presence the board considers so vital that it has voted to staff a booth at the 2006 Convention in Columbus.

Straub reported on the board's fall and spring meetings as well as its meeting just prior to the Chicago conference. He commended Lynne Wohleber and Sandra Sudak for their work as treasurer and secretary, respectively, and said

Thomas Pence had had to resign for reasons of health. Barbara Turner of Dallas was appointed to finish his term.

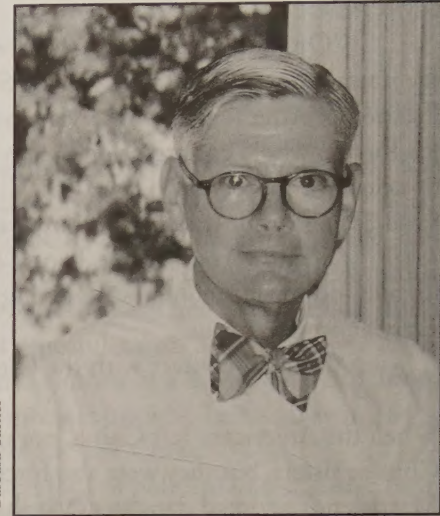
In 2003, NEHA presented two Bishops' Awards. Honored for their support of diocesan archives and archivists were Bishop Douglas Theuner of New Hampshire and Bishop Vincent Warner of Olympia. The 2004 award will be presented to Bishop Robert Moody of Oklahoma at his diocesan convention.

The board chose two diocesan archivists to receive the John W. Davis Award—Diane Wells of Olympia and Nancy Piatkowski of Western New York, the latter awarded posthumously. These awards were announced at the conference banquet.

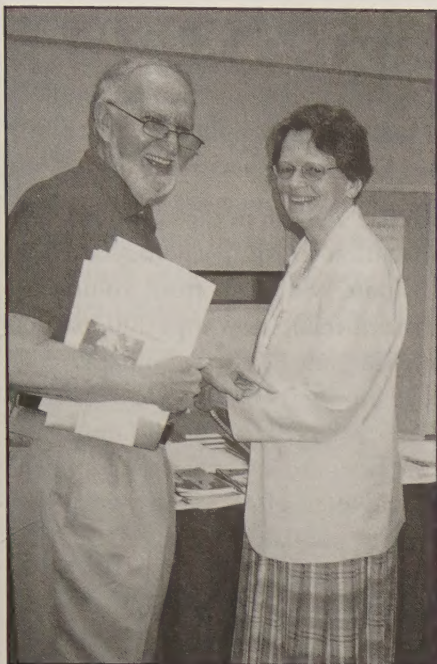
Straub thanked Kingsley Smith and Arthur Leiby for planning and hosting the 2003 NEHA conference in Baltimore. Regarding the Chicago conference, thanks are due Elisabeth Wittman and Joel Thoreson of the Evangelical Lutheran Church in America Archives for managing local arrangements. NEHA's representation on the three-year planning committee for the Chicago conference included Straub, Wells, and Randle. Subsequent to the initial meetings, Randle needed to resign as head of the committee. Barbara Schnorrenberg of the Episcopal Women's History Project replaced her.

After five years of service to NEHA, Straub saw challenges ahead.

- **Membership.** Although NEHA is growing, each year the organization experiences 10-15 percent attrition. Barbara Turner and Carl Stockton are working on ways to increase membership, and a new web site is providing more exposure.
- **Leadership balance.** The board attempts to achieve a balance in member expertise, gender, and geographic location. The diverse location of members does increase costs of board meetings. In the past, some members have chosen to cover their own costs, thus subsidizing NEHA.
- **Publications.** Episcopate calendars and books provide income. Historic church calendar sales fell in 2002, rebounded in 2003. Obtaining articles for *The Historiographer*, NEHA's "jewel," is a challenge; members could help by becoming section editors.



President Gregory Straub chairs his last NEHA board meeting.



Carl Stockton and Margaret Landis promote NEHA publications.

Straub concluded his report by saying he was thankful to serve the Church through NEHA, an often under-appreciated but needed work.

In other business, NEHA elected three persons to three-year terms on the board. Reelected was Kenneth Dimmick, current vice-president. New members are Kit Caffey of Central Gulf Coast and Mary Klein of Maryland.

Willis Moore announced that the

2005 conference will be held in Honolulu, June 14-18, Tuesday evening through Saturday. He presented a hand-out with preliminary information and asked those interested to contact him for more, especially about travel and hotels. Considering the unique location, Moore is including unstructured time in the program.

NEHA's 2006 conference will be held in Mobile, Alabama, hosted by Christ Church, Mobile, and the Diocese of Central Gulf Coast. Since General Convention will take place in June, the board will take that into consideration in its planning. The 2007 conference, co-sponsored by the Historical Society of the Episcopal Church and the Episcopal Women's History Project and celebrating the 400th anniversary of the Anglican Church in America, is scheduled for Jamestown/Williamsburg, Virginia.

Immediately after the annual meeting, the newly constituted board held a reorganizational meeting. Officers are: president, Stanley Upchurch; vice-president, Kenneth Dimmick; treasurer, Willis Moore; secretary, Sandra Sudak.

Sandra Sudak is archivist of the Diocese of Massachusetts.

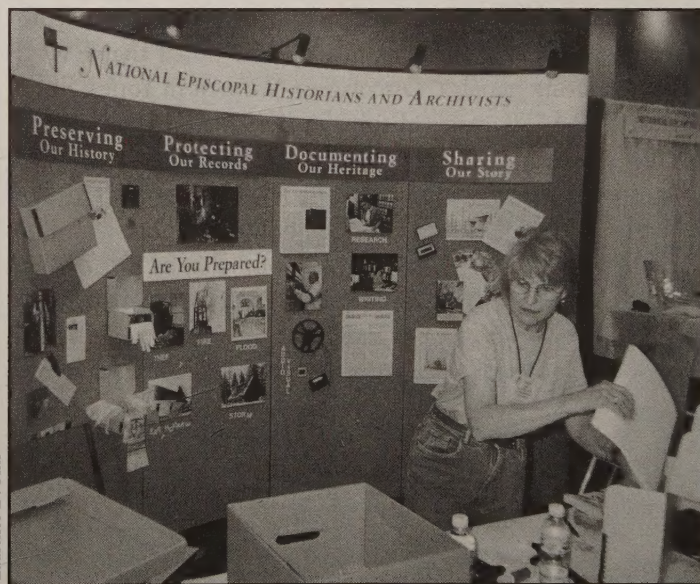
Diane Wells receives John W. Davis Award

Diane Wells, archivist and records manager of the Diocese of Olympia, is a 2004 recipient of the Canon John W. Davis Award. The award, named for Canon Davis, former president of the National Episcopal Historians and Archivists and long-time historiographer of the Diocese of Long Island, was announced at the Anglican-Lutheran Historical Conference in Chicago in June.

Wells has been archivist and records manager of the Episcopal Church in western Washington since 1994. She was reference librarian in various college and university libraries for 14 years before obtaining her present position. After receiving a bachelor's degree in history from Seattle Pacific College, she received two master's degrees from the University of Indiana—one in library science and the other in history. She also holds a certificate in records management from the University of Washington in Seattle.

Wells, active in NEHA since 1994, served a term as vice-president. She hosted, planned, and participated in the NEHA annual meeting in 1998; compiled a planning guide for NEHA conferences; designed and produced the NEHA exhibit for the General Conventions in 2000 and 2003; and has written articles for *The Historiographer* and participated in various NEHA programs.

In the wider context of her field, Wells has chaired the Archivists of Religious Collections Section of the Society of American Archivists (SAA), and she holds membership in the Academy of Certified Archivists, the Seattle Area Archivists (former officer), the Northwest Archivists, and the Association of Records Managers and Administrators.



Diane Wells prepares NEHA's booth for the Denver Convention.

A large part of her time during 2002 and 2003 was spent acting as staff liaison to the 150th anniversary celebration for the Diocese of Olympia (1853-2003). This position involved the coordination of all 150th anniversary events and projects during the year-long celebration, including the production of a history of the diocese on DVD. In addition, she has overseen a variety of on-going archival projects, including the microfilming of the diocesan newspaper and the diocesan journal plus the development of a web page for the archives.

—Laurence D. Fish, Archivist, Diocese of New Jersey

Historical Society meets in Chicago

By Thomas A. Mason

The Historical Society of the Episcopal Church (HSEC) came to Chicago for the Anglican-Lutheran Historical Conference titled "Anglicans and Lutherans: The New World Experience of Two Old World Traditions." Since the headquarters of the Evangelical Lutheran Church in America, a conference sponsor, is located in the O'Hare Airport area, the Society chose the nearby SpringHill Suites for its annual board of directors meeting and its annual membership meeting.

Committees met on Friday, June 18, 2004. The directors convened their meeting at 9:15 a.m. in the SpringHill's Convair Room on Saturday, June 19. Following acceptance of the minutes of the previous meeting, Fredrica Harris Thompsett, head of the Nominations and Constitutional Amendments Committee, nominated Thad W. Tate for president, Alfred A. Moss, Jr., for first vice-president, Eugene Y. Lowe, Jr., for second vice-president, Frederick W. Gerbracht, Jr., for treasurer, and Thomas A. Mason for secretary. The slate was elected unanimously.

Bindy Snyder, president of the Episcopal Women's History Project, reported that at its forthcoming board of directors meeting, EWHP expected to approve four proposals for research projects in women's history. She noted that EWHP was sponsoring panels ("Discovering Women in Your Church History" and "Women's History in the Diocese of Chicago") at the Anglican-Lutheran conference whose program and planning committee was headed by EWHP member Barbara Brandon Schnorrenberg. Fredrica Thompsett moved, and the directors approved, with acclamation, thanks to Barbara Schnorrenberg for her leadership in organizing the conference.

Gregory Straub, president of the National Episcopal Historians and Archivists, reported on the past year's activities

of his organization. NEHA had a booth in the exhibitors' area of the 2003 General Convention in Minneapolis, staffed by Julia Randle and Willis Moore with help from volunteers. The organization, whose membership now tops 200, participated in planning the forthcoming Anglican-Lutheran conference. It has also launched a new web site.

Straub reported that of NEHA's publications, the Episcopals calendar sells the best; the historic churches calendar for 2003 essentially sold out. He appealed to HSEC members to submit articles for publication in *The Historiographer*, the joint HSEC-NEHA newsletter. A. Margaret Landis, editor, reported she had produced two 24-page issues so far in 2004 and expected to have two more during the calendar year.

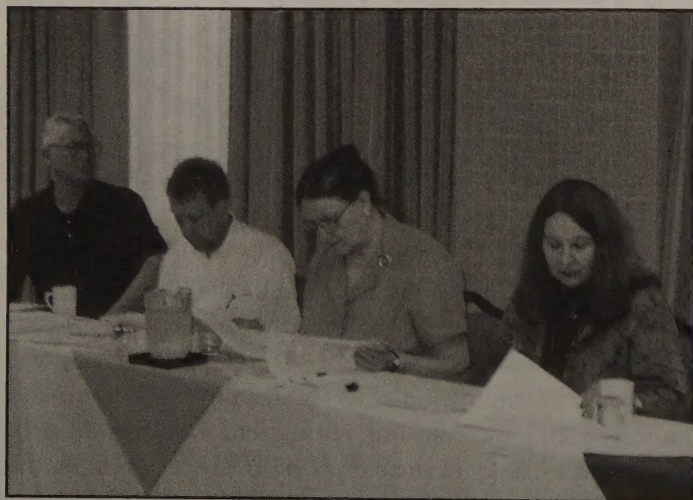
Frederick W. Gerbracht, Jr., HSEC's new treasurer, emphasized that the organization needs to administer funds with care since our tax-exempt status is at stake. He went over the Financial Report Balance Sheet and the budget, pointing out that budgets are aspirational documents—they express the values, priorities, and stewardship of an organization. He asked that an active finance committee and, more important, an audit committee be appointed. The directors unanimously approved the creation of an audit committee, approved the budget, and accepted the treasurer's report.

Secretary Thomas A. Mason reported a total of 898 members, a net loss of two members from 900 last year. The Society lost five members through death. Since advertising in *The Living Church* resulted in a gain of at least 14 members, the Society will continue such advertisements.

Robert W. Prichard reported that the African American Episcopal Historical Collection Committee is planning a celebration of the collection on February 24 with a lecture and round-table discussion at Virginia Theological Seminary in Alexandria (see article, page 15). The board appointed Gardiner H. Shattuck, Jr., a new member of the committee.

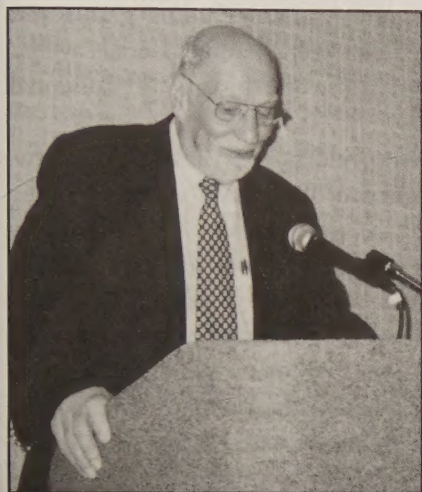
The Promotion Committee and the Review Committee (headed by Thomas A. Mason and Henry W. Bowden, respectively) had met jointly the previous afternoon. Margaret Landis appealed to HSEC members to submit regularly scheduled articles of a historical nature for every issue. Henry Bowden noted he will become HSEC's web-master and will send her digested publishable material from members. At the 2003 annual meeting, the board of directors authorized inquiries about making the full text of back issues of *Anglican and Episcopal History* available on-line. The committees authorized Bowden to gather information on how this might best be accomplished, probably on the Society's web site.

The Promotion Committee is charged with the Society's General Convention presence. It therefore recom-



Pondering a question during the Historical Society's annual board meeting are, from left, Henry Bowden, Brooks Graebner, Barbara Schnorrenberg, and Bindy Snyder.

mended to the board that HSEC collaborate with NEHA regarding a booth at the 2006 General Convention in Columbus, that the African American Episcopal Historical Collection be highlighted, and that members assist in staffing the booth. It also suggested that John Woolverton publish a special March issue of *Anglican and Episcopal History* prior to Convention and that it cover topics to come before that gathering, such as election of a new Presiding Bishop, the African American Episcopal Historical Collection, the Church's current efforts in anti-racism education, and prospects of schism. A specially designated editor would have responsibility for the issue.



President Thad Tate addresses the annual meeting of the Historical Society.

The Promotion and Review Committees asked that a succession planning committee be named, charged with succession planning and transition for the offices of president, editor-in-chief, secretary, business manager, and a representative to the Archives of the Episcopal Church; that this committee be charged to increase the diversity of the future holders of those offices; and that it be appointed soon to give it sufficient time to accomplish its important tasks.

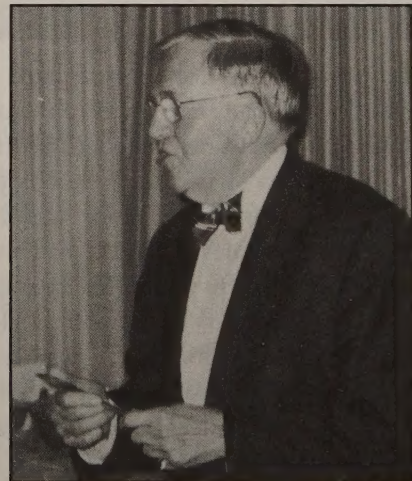
The Review Committee, as part of its 2002 strategic planning report, recommended that the Society sponsor tours of archives and historic churches as an added attraction of its annual meetings. The Society will meet in Austin in 2005, and Mark J. Duffy, archivist of the Episcopal Church, will be asked to organize tours of the Archives, of historic churches in Austin, and of the Harry Ransom Humanities Research Center at the University of Texas.

The board approved a recommendation from the Publications and Research Committee, chaired by N. Brooks Graebner, that the Society award four grants totaling \$5,000: \$1,750 to Jacob Blosser, doctoral candidate at the University of South Carolina, to research the influence of John Tillotson and the Latitudinarians on Colonial thought; \$500 to Miranda Hassett of the University of North Carolina at Chapel Hill to research the work of the Episcopal Church with the Anglican Church of Uganda; \$1,000 to J. F. Saddler, doctoral candidate at Temple University, to research the Virginia Church in the back-country after the American Revolution; and \$1,750 to Karen Fisher Younger, doctoral candidate at Pennsylvania State University, to research the role of American evangelical women in African missions and the Colonization Movement.

The board also approved a recommendation of the Publications and Research Committee that it honor HSEC's principal benefactor, W. W. Manross, by instituting a triennial Manross Lectureship. The lecture, to be delivered at the dinner meeting the Society holds at General Convention and subsequently published in *Anglican and Episcopal History*, would replace the concept of a book prize (for books already published). The directors continue to seek and hope for an endowment to support a subvention award to authors of prize-winning, previously unpublished book manuscripts, replacing the subvention to a publisher arrangement the Society had with the University of Illinois Press for the *Studies in Anglican History* monograph series.

Thad Tate reported for the Nelson Burr Prize Committee. HSEC annually awards this prize in recognition of the article published in *Anglican and Episcopal History* that best exemplifies excellence and innovative scholarship in the field. The committee chose, for the 2003 Burr Prize, Craig D. Townsend's "Episcopalians and Race in New York City's Anti-Abolitionist Riots in 1834: The Case of Peter Williams and Benjamin Onderdonk" (volume 72, number 4, December 2003).

Recognizing that the Society needs a records management plan, President Tate appointed, at the 2003 meeting, a committee chaired by Alexandra Gressitt to explore the state of the Society's records, going back to 1910, and the retention thereof. The committee was also to examine the Society's working relationship with the Archives of the Episcopal Church and its access policy. Julia Randle researched the history of the Archives' policies concerning HSEC's records and concluded "it would be a logical reading of the HSEC minutes that the Archives of the Episcopal Church had been voted custody of HSEC's records" in 1992. The committee recommended the board designate a representative to seek information from the Archives concerning HSEC's records. Mark Duffy indicated a willingness to work with the Society to obtain that information.



John Woolverton presses a point.

Duffy reported that the Archives of the Episcopal Church will remain in Austin at the Episcopal Theological Seminary of the Southwest, which is expanding its physical plant. The Archives itself is beginning a feasibility study about future arrangements and will make progress reports available through its web site, www.episcopalarchives.org.

J. Robert Wright, historiographer of the Episcopal

Continued on page 14

From St. Blandina to the Philadelphia Eleven: In Chicago, EWHP focuses on past and future

By Lucy Germany

The Chicago Anglican-Lutheran Historical Conference of 2004 may be history, but history lingers and enriches the many who partook of the varied offerings at the three-day gathering. Those members of the Episcopal Women's History



*EWHP
President
Bindy Snyder,
left, chairs
the annual
meeting.
Anne Weikel,
below,
announces four
travell/research
grants.*

Project (EWHP) who participated are still savoring the experiences of the conference and realizing many of its benefits.

Each of the organizations participating in the conference added its own particular flavor. EWHP had several opportunities to present the contributions of women to the Church, including background on seminal women in Chicago's history. At its annual meeting, it gave a detailed account of the organization's work and goals.

Those present at the panel on Chicago women heard director Georgianna Gleason speak of the work of Chicago's Episcopal Charities and Community Services; Dr. Joan Gundersen speak of one Episcopal church's efforts to make a difference in a largely Lutheran community; and Dr. Rima Lunin Schultz weave the fascinating story of deaconesses who offered the greater Chicago community their prayer, training, and service, "without Church-sanctioned portfolio," continuing despite the hardships of non-recognition.

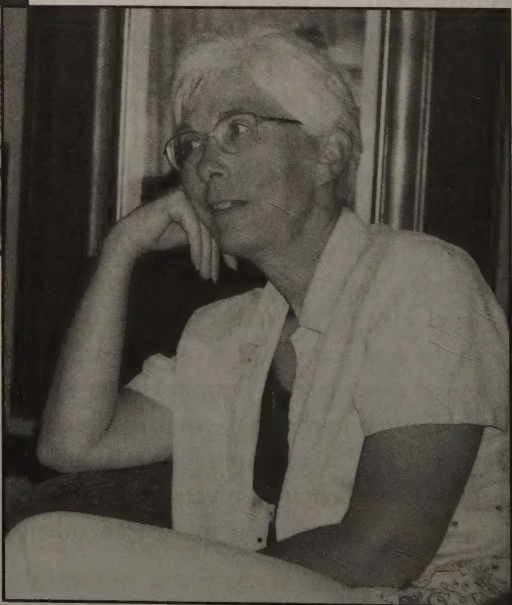
During the annual meeting, board members presented aspects of EWHP's ongoing work, including grants and awards, its newsletter, scheduled events, and materials available to those who desire to study the history of Episcopal women.

Dr. Ann Weikel, who chairs the EWHP grants committee, announced the winners of four travel/research grants. Wayne Kempton, archivist for the Diocese of New York, is researching the New York Training School for Deaconesses. Virginia Lief, Diocese of New York, aims to expand an understanding of the role of women in the Church through a study of New York and Pennsylvania Episcopal missionary associations that pre-date the formation of the Woman's Auxiliary in 1872; she plans to publish a booklet with pictures and history of the first eight female auxiliary societies, created in the mid-1800's. Caryn E. Neumann, Diocese of Ohio, whose area of interest is Christian feminism, is researching the work of noted Episcopal women Pauli Murray, Cynthia Wedel, and Jane Schutt. F. F. Saddler, Diocese of Washington and a doctoral candidate at Temple University, is completing research for his dissertation on the records of the Virginia Colonization Society; he hopes to look beyond standard denominational studies that focus on institutions and the decline of Episcopal membership in the face of evangelical competition after the American Revolution.

The winner of the Seminary Essay



*President-elect
Joan Gundersen
spoke on the
work of women
in one Chicago
Episcopal
parish.*



Award, presented annually to a seminarian at one of the Church's 11 accredited seminaries, is Candace Sandfort, a student at General Theological Seminary in New York City, whose subject was Harriet Beecher Stowe's novel, *The Minister's Wooing*, a work that expresses the author's theological ideas as well as her fiction-writing ability. The novel reveals Stowe's struggle with the Calvinist austerity of her childhood contrasted with the teachings of the Episcopal Church she attended in her early teens.

EWHP elected two new board members, reelected a third, and accepted the resignation of a fourth. The two new members are Rima Lunin Schultz, director of the Urban Experience in Chicago and also designer of a web site project for Jane Addams Hull House Museum, and the Rev. Sheryl Kujawa-Holbrook, associate professor of pastoral theology and director of congregational studies at Episcopal Divinity School, Cambridge, Massachusetts. Barbara Turner, historian and archivist for the Diocese of Dallas, was reelected for a second three-year term. The board accepted the resignation of Dr. Owanah Anderson.

Officers elected for 2004-5 are the Rev. Bindy Snyder, president; Joan Gundersen, president-elect; Barbara Turner, secretary; and the Rev. Katherine L. Ward, treasurer. The board conferred the title "emeritus" on retiring secretary Eleanor Smith, Diocese of Oklahoma, with extended membership on the board for another year. She will assist Barbara Turner and Lucy Germany as the site committee for EWHP's 2005 conference, scheduled for September 22-23 in Dallas.

The board continues vigorously to pursue expanding its membership, now offered at a per annum cost of \$25. A pro-

posal to participate fully with other church organizations in the celebration of the 30th anniversary of the ordination of women in the Episcopal Church was greeted with enthusiasm.

The board discussed EWHP's annual All Saints' Appeal, the organization's major fund-raising effort to be co-chaired by Katherine Ward and the Rev. Barbara Bender-Breck, EWHP's chaplain. In the All Saints' Appeal, individual women are honored for their work and roles in church and community or their personal lives. All contributors to the appeal are entitled to have the names and biographies of the women they are honoring published in *Timelines*. Last year, more than 100 women were so recognized.

A highlight of the Chicago conference was the EWHP banquet presided over by President Bindy Snyder. The guest speaker was the Rev. J. Robert Wright, historiographer of the Episcopal Church. He described the events surrounding the martyrdom of Christians of Lyons, France, in 177 AD, in particular the role of Blandina, a girl burned at the stake for her religious convictions. He said the way the event is designated in the Church's Lesser Feasts and Fasts (June 2: "The Martyrs of Lyons") does not give full recognition to Blandina's sacrifice and spiritual gifts and suggested the designation should be changed to "Blandina and Companions, Martyrs of Lyons." This would enhance her role in the tragic event and stress the power of her spirituality. EWHP's board expressed its full support of the proposal and plans to pursue ways to bring about the change.

Lucy Germany edits Timelines, newsletter of the Episcopal Women's History Project. Photos by Lucy Germany and Barbara Turner.

St. Blandina, 'an image of Christ'

J. Robert Wright, historiographer of the Episcopal Church and EWHP's banquet speaker, challenged those present to focus on a slave girl named Blandina, the key figure in the 177 AD Roman persecution in Lyons.

If Blandina's story were presented in the proper perspective, he said, and in the light of the evidence recorded in Eusebius, the first major historian of the Church, it would give direct evidence of a woman in the early Church who was seen as an image of Christ, something which some opponents of women's ordination still claim is impossible, and it would also highlight a strong feminine witness to the Christian faith at that time.

"This woman is deeply embedded and recorded in the substance of



the history of the early Church as an image of Christ, and she much deserves to be rediscovered and highlighted in our own Calendar of Lesser Feasts." He urged the Episcopal Women's History Project to take up the cause.

The earliest authentic account, Wright explained, said Blandina "was hung on a post and exposed as food for the wild beasts let loose in the arena. She looked as if she was hanging in the form of a cross, and through her ardent prayers she stimulated great enthusiasm in those undergoing their ordeal, who in their agony saw with their outward eyes in the person of their sister the One who was crucified for them." Illustrations and iconography, statues and stained glass depicting Blandina survive, especially around the region of Lyons.

Or, how a search process exercise
+ church archives
= a novel record of parish history

A long continuous sheet from a large roll of paper was taped to the wall of our new parish hall. On it were births, deaths, memorials, christenings, graduations, weddings, and

Another valuable resource for the 2001 timeline was a history of the parish, prepared for St. Luke's 125th anniversary celebration in 1996. As a vestryman at that time, I had helped prepare and present a scripted slide show. (It was also my first introduction to the parish archives.) Parishioners were invited to a series of home presentations over dessert, coffee, and tea. Further, we invited the larger Chester community to the church for a presentation. It was all part of a Vision 125 Capital Campaign to raise \$125,000 for much-needed building restoration. The parish responded to the campaign with slightly over \$168,000 pledged, a remarkable feat for a once-yoked parish in rural Vermont.

12



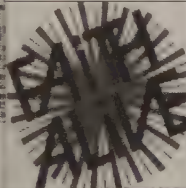


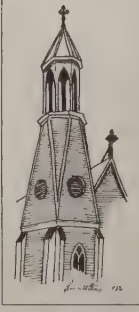
Turning to the technical, the 2001 timeline was created in my graphics studio on a Macintosh computer using QuarkXpress and Adobe Photoshop as well as PageMaker to create the final PDF version. I used a local printer with output on a ZIP disk. (At the time of publication, I had recently completed studies in desktop publishing. Further, my formal education and recent work background have greatly enhanced my continued interest in history. I have a BA in history from the University of Colorado, Boulder, and six years' service as a seasonal park ranger at Saint-Gaudens National Historic Site in nearby Cornish, New Hampshire. There I interpreted the story of the famous Gilded Age sculptor and created and edited the story of the Cornish Colony artists in HTML format for current park visitors.)



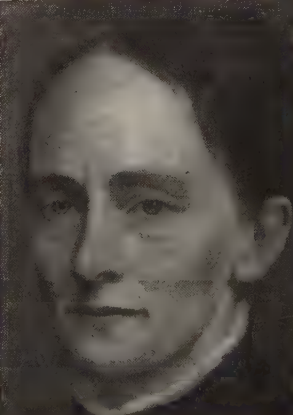



To create a timeline like ours, a parish does not need to be involved in a rector search. It just needs to have inter-

ested folk of all ages who would like to be involved in a project that can be a lot of fun. And someone with some knowledge of computer graphics. If other parish archivists would like to try it, I am willing to give whatever advice I can.

Lew Watters, archivist for St. Luke's Church in Chester, VT, is employed by the Windsor (Vermont) School District, supervising the student computer labs at the junior-senior high school. The position allows him access to current publishing technology. He adds that while few copies of the original timeline remain, "the Adobe PDF file is a click away for immediate on-screen viewing as well as on an electronic storage device for reprinting when needed."

For advice about how to create a parish timeline, Lew Watters can be reached at: Lew Watters, 250 North Street, Stone Village, Chester, VT 05143, or e-mail: lewbon@sover.net.

| 1994 | 1993 | 1992 | 1991-90 | 1989 - 1980 | 1979 - 1970 |
|---|--|---|--|--|--|
| CELEBRATION Fund - \$125,000 | Needlepoint Altar cushions dedicated | Wednesday Morning Prayer Group | | 1989 Helen Aspdon and church furnace die Dinny Munroe donates new furnace Tower restored | 1984 Foyers begin Gethsemane unyoked from St. Luke's Women's Guild dies Mighty Youth Group emerges |
| CHO Vol. 130, No. 7 | NEWSLETTER Light in the Shadows (new name) | St. Luke's Messenger (old name) | | 1983 Susan Klein appointed Church Musician 1986 Kerygma | 1974 - 79 Frank Moss Rector |
| FAITH ALIVE Chilton faints everyone prays |  | Christian Huebner becomes Church Musician age 12 | 1983 exterior restoration | 1980 Andrew Osmun new rector celebrates Palm Sunday |  |
|  |  |  | 1988 Discipleship Groups Women's Bible Study 5 o'clock Worship Service | 1971 John C. Morris Vicar of St. Mary's Wilmington |  |
| St. Luke's Prayer Loving God, during our Faith Alive Weekend, continue to | SUSAN KLEIN AND CHOIR | | | 1979 New Prayer Book | |

| 1879 - 1872 | 1871 | 1869 | 1868 |
|---|--|---|---|
| RECTORY AND LAND GIVEN  | MAY 25, 1871  |  |  |
| Grace Hadley Emma Childs and Susan Wiley 3 Daughters of Philette Wentworth Fullerton | <p>"...within the last month, I had the pleasure of consecrating in St. Luke's, Chester, one of the most beautiful structures in the State."</p> <p>Bishop Bissell 1871 Convention Address</p> | 1826 - 1910 Philette Wentworth Fullerton pledges to carry out new building plans of her late husband Frederick Fullerton construction begins | <p>Mar. 8 Articles of association recorded at the Town Hall</p>  |
| | | | <p>Alonzo B Flanders appointed rector</p>  |

A Time-Line
St. Luke's Church
Chester, VT 05143
by Lew Watters, 2002

Historical Society meets

Continued from page 9

Church, reported on his efforts on behalf of the Church, on behalf of the Society, and on his own research and writing. At the request of the Presiding Bishop's chancellor, he researched and wrote a memorandum on the history and legal status of property rights in the Church: Since the Episcopal Church is a hierarchical organization, parishes cannot alienate property. He also composed, at the request of the canon to the Presiding Bishop, a historical survey on the office of the custodian of the Standard Book of Common Prayer. Last fall, he attended the meeting of the Inter-Anglican Standing Commission on Ecumenical Relations (IASCER); with Bishop Christopher Epting, the Presiding Bishop's deputy for ecumenical and interfaith relations, he spoke in defense of the Episcopal Church's ecumenical position within the Anglican Communion.

Wright discussed with Bishop Jeffery Rowthorn revision of the calendar of saints and their biographical sketches and discussed with Gregory Howe, custodian of the Book of Common Prayer, a possible role the Historical Society might play in this effort. He arranged field trips for HSEC's executive committee when it met in New York. And he provided contacts that led to a grant to the African American Episcopal Historical Collection from the Lippincott Fund at New York's St. Thomas' Church.

Among other activities, Wright attended an international meeting at Canterbury on relations between Anglicans and the Old Catholic Church; is principal drafter for the Ministry Report of the Churches Uniting in Christ (CUIC) negotiations; translated and edited, from the historical records of the early Church, some 600 pages of patristic commentaries on the books of Proverbs, Ecclesiastes, and Song of Solomon (InterVarsity Press) and completed an essay on the early history of foreign-language translations of the Book of

Common Prayer (Oxford University Press). With former Lutheran Presiding Bishop George Anderson, he spoke to students at Yale on the history and praxis of Called to Common Mission. He presented papers on eastern iconography at Drew University and on an Anglican perspective on papal authority at the University of Notre Dame. And he lectured in Germany on the enduring principles of pastoral care that survive from the early Church and are seen in the writings of St. Gregory the Great (pope, 590-604).

John Woolverton, editor of *Anglican and Episcopal History*, reported that the four issues of volume 72 (2003) included 14 articles, one review article, one archival report, three critical responses to articles, and two authorial replies. Eight articles dealt with English church history, seven with American church history, one on Christianity and Islam, one (the review article) on the Church in Africa, and one on recent publications on the history of the Episcopal Church. Eight authors were college or university faculty, three seminary professors, one fellow of the Library of Congress, one graduate student, one a widely published historian and attorney; two of the responses to articles came from church officials.

Woolverton is concerned about the lack of publishable manuscripts; in February, he sent an appeal to the board for help in recruiting authors. Last year, he proposed a new feature, a biographical sketch to be called "Profiles," for which he has convened an advisory committee of eight persons and has identified subjects and authors.

Thad Tate moved, and the directors approved by acclamation, thanks to Alexandra Gressitt for her six years' service on the board, particularly for her work on the African American Episcopal Historical Collection and Archives Committees.

That evening, the Historical Society hosted a reception followed by its annual dinner and membership meeting. Members unanimously approved the minutes of the 2003 meeting. Fredrica Thompsett nominated—for three-year terms on the board of directors—Pamela W. Darling (for reelection), David Bruce Joslin (for reelection), and Gardiner H. Shattuck, Jr. The slate was unanimously elected.

Board member J. Patrick Mauney, director of Anglican and Global Relations at the Episcopal Church Center, addressed those in attendance on "The Episcopal Church in the Anglican Communion, Post Minneapolis." An addendum by Thomas Ferguson, associate deputy for ecumenical and interfaith relations at the Episcopal Church Center, was followed by questions and discussion from the audience.

The Historical Society will hold its celebration of the African American Historical Collection on Thursday, February 24, 2005, at Virginia Theological Seminary. It will hold its next annual membership meeting on Friday, June 24, 2005, in Austin, Texas. We hope to see you there!

Thomas A. Mason is vice-president of the Indiana Historical Society Press and secretary of the Historical Society of the Episcopal Church. Photos by Thomas A. Mason.

Brooks Graebner, left, chats with Mardi and Pat Mauney during the social hour preceding the annual dinner. Pat Mauney was keynote speaker.



African American Episcopal Historical Collection to be formally dedicated in February

By Alfred A. Moss, Jr., and Julia E. Randle

On February 24, 2005, dedication ceremonies will be held for the African American Episcopal Historical Collection, a newly-established archives and research center located at Virginia Theological Seminary's Bishop Payne Library.

This project to document the history and contributions of African Americans to the life and ministry of the Episcopal Church in the United States is a partnership of the Historical Society of the Episcopal Church and of the seminary. Dedicatory events will spotlight the unique contributions African Americans have made to the Church as well as celebrate the establishment of this distinctive collection.

Ribbon cutting and tours of the archives will begin at 2:00 p.m. A highlight will be "Faces and Places: Images of the Bishop Payne Divinity School," a photographic exhibit of the African American seminary in Petersburg, Virginia, which merged with Virginia Seminary in 1953 and for which the Bishop Payne Library is named.

Bishop Herbert Thompson of Southern Ohio will deliver the keynote address at 3:30 p.m. in the Lettie Pate Evans Auditorium. He will focus on the African American past in the Episcopal Church as a foundation for the future. He will draw upon his personal history as an African American Christian leader whose life encompasses his country's transition from a society in which de jure and de facto segregation were sanctioned to a society committed to integration and respect of diversity.

A panel of four scholars will respond to the address: Dr. Thaddeus Tate, president of the Historical Society; Dr. J. Robert Wright, Historiographer of the Episcopal Church and professor at General Theological Seminary; Dr. Harold T. Lewis, rector of Calvary Church, Pittsburgh; and Dr. Fredrica Harris Thompsett, professor at Episcopal Divinity School.

The day's events will culminate in a Solemn Eucharist at 6:00 p.m. in the VTS Chapel. The Rev. Lloyd A. Lewis, professor of New Testament at Virginia, will be the celebrant;



From top, Bishop Henry Beard Delaney (Roderic B. Dibbert Collection); Franklyn Bennett (Franklyn I. A. Bennett Family Papers); Holy Cross/Faith Memorial Church, Pawleys Island (Roderic B. Dibbert Collection).

the Rev. Angela Ifill, director of the Office of Black Ministries at the Episcopal Church Center in New York, will preach.

The African American Episcopal Historical Collection, already operational, is a growing archives of personal correspondence, biographical information, institutional documents, church leaflets, photographs, oral histories, and other materials that chronicle the ministry, faith, and life experiences of African American Episcopalians, lay and clergy, male and female, in the U.S. and its Colonial antecedents.

A representative sample of materials in the collection are papers of the Rev. Alexander Crummell, related to his role as founder of the American Negro Academy and as rector of St. Luke's Church, Washington, DC; papers of the Rev. Franklyn Isaac Abraham Bennett, founding rector of Calvary Episcopal Church, Washington, DC; oral history of Alan Rohan Crite, distinguished Episcopal artist and layman; papers of Bishop Walter C. Dennis, suffragan of New York; papers of Archibald Murray, attorney and first African American chancellor

of the Diocese of New York; papers of the Rev. Reginald Glenn Blaxton, priest and distinguished eight-year senior member of the cabinet of the mayor of the District of Columbia; and a collection donated by the Rev. Roderic B. Dibbert, former archivist of the Diocese of Chicago, that includes photographs of buildings and congregational life of historically African American Episcopal congregations.

Papers and documents in the collection complement, and many relate directly to, papers in the seminary's archives that document and record the history of the Bishop Payne Divinity School as well as the records and papers of students and graduates of that now-defunct segregated institution.

Prospective donors and those who desire additional information should call Julia Randle or Margaret Lewis at 703-461-1731.

Alfred A. Moss, Jr., is first vice-president of the Historical Society. Julia E. Randle is archivist of Virginia Theological Seminary.

In Price, Utah, Lutheran-Anglican cooperation predates Called to Common Mission

Ascension St. Matthew's Church was established in June, 1984, as a joint fellowship of Ascension Lutheran Church (ELCA) and St. Matthew's Episcopal Church. But its story begins long before then.

During the 1890's, Episcopalians in Carbon County, an area whose fortunes were tied to the volatile coal industry, began worshipping in an interdenominational chapel in the railroad town of Helper, near the Denver and Rio Grande Railroad station. After decades of depressed coal prices, World War II brought prosperity and new residents to the county. In 1947, Bishop Stephen Clark sent a full-time priest to minister to the influx, and chapels were built in several communities. A decade later, the local economy was again in decline, people left the area, and most of the chapels closed. Their remaining members joined the congregation in Price, the only town to retain a sizable population, and in 1957 formed St. Matthew's Church. In 1960, the congregation dedicated a new facility and the following year obtained the services of a part-time priest, but from 1970 to 1984, St. Matthew's relied on lay readers and visiting clergy to lead services.

In 1952, Lutherans in Price began meeting for Bible classes, Sunday school by mail, taped sermons, and the occasional visiting pastor. In 1963, the congregation, which chose to be called Ascension Lutheran Church, was considered a preaching station. A pastor from Moab conducted services for the group in the Price National Guard Armory. (In 1968, those services moved to St. Matthew's Episcopal Church.) For



Episcopal and Lutheran members of Ascension St. Matthew's gather before the church (above) in preparation for its consecration by Lutheran Bishop Allan Bjornberg (below, left) and Episcopal Bishop Carolyn Tanner Irish; rector Courtney Shucker is at right. Photos by Daniel J. Webster.

the next two decades, various supply pastors and lay persons led services. Early in the 1970's, the group was served by Lutheran Church Missouri Synod clergy, but in 1978, it elected to become a member of the Lutheran Church in America.

When the price of Middle East oil fell, the coal boom went bust, and the population of Price dropped 25 percent. Both St. Matthew's and Ascension lost active families. The two congregations were already sharing facilities. They decided a healthy joint congregation was more desirable than two struggling ones. In 1984, with 54 active members, Ascension St. Matthew's Church was formed. The first pastor was a Lutheran, the next an Episcopalian.

The congregation outgrew its building and sold it, moved to a rented facility, and continued to grow. In 1990, the Diocese of Utah purchased a parcel of almost 20 acres on the eastern edge of Price, anticipating future construction. Finally, through the Diocese of Utah's "Project Jubilee," a project to retire parochial debts, repair and replace aging structures, construct new facilities, and help in ecumenical projects, Ascension St. Matthew's received the funds to build the present church.

Told to "dream large, outside the box," members did just that. Their church facility has every-



thing they dreamed they wanted—and more. On September 21, 2002, St. Matthew's Day, Episcopal Bishop Carolyn Tanner Irish and Lutheran Bishop Allan Bjornberg consecrated Ascension St. Matthew's Church.

Dreaming "outside the box" can result in somewhat unorthodox moves. In January, 2002, Ascension St. Matthew's voted to expand its membership to include "Affirmed Members," those coming from other Christian traditions who reaffirm their baptismal vows but choose not to be placed on the rolls of either the Lutheran or Episcopal Church. The congregation's governing board consists of three Episcopal vestry members, three Lutheran council members, and three "Affirmed" members. Sunday worship combines Lutheran, Episcopal, and other liturgical elements.

News and Notes

Continued from page 2

Church in Alabama or proposals that look at Alabama's Church in a broad context. The Birmingham Public Library, which serves as the archives for the Diocese of Alabama, has a substantial body of research material not yet tapped. Persons who are interested in presenting a paper but have not selected a topic may contact the library's archivist for suggestions. A modest travel stipend is available for out-of-town presenters.

For information or to submit a paper proposal, contact Jim Baggett, Department of Archives and Manuscripts, Birmingham Public Library, 2100 Park Place, Birmingham, AL 35203; phone 205-226-3631; e-mail jbaggett@bham.lib.al.us.

Easy-to-read copyright chart available from Peter Hirtle

Peter Hirtle offers a new version of his copyright duration chart for archivists and librarians. "Copyright Term and the Public Domain in the United States" is now available at http://www.copyright.cornell.edu/training/Hirtle_Public_Domain. The section on unpublished works has been updated to reflect copyright status as of January 1, 2004. A new section on the U.S. copyright status of works published outside the U.S. has also been added. To facilitate printing, a PDF version of the file is available as well, and several new alternative copyright charts are listed in footnote 1.

Peter Hirtle welcomes corrections or suggestions for improvements. Reach him at: pbh6@CORNELL.EDU.

HSEC offers grants for research and publications

The Historical Society of the Episcopal Church invites applications from individual scholars or groups for grants to support significant research and publications relating to the history of the Church of England, the Anglican Communion worldwide, and the Anglican and Episcopal Churches in North America. These grants are usually modest in amount:

The present shepherd of this remarkable congregation is the Rev. Courtney Shucker, an Episcopal priest who was reared a Lutheran. He was called to the parish, he says, because he speaks both languages—Episcopal and Lutheran. But he goes further. When asked how he manages to teach both faiths, he responds, "The Christian and what other?"

This article is an expansion of the vignette which appears in the 2005 Historic Episcopal Churches Engagement Calendar. About a dozen of the 53 churches in this calendar have some relationship with the Lutheran Church. Calendars may be ordered from NEHA, 509 Yale Avenue, Swarthmore, PA 19081. Cost of \$15.95 each includes postage and handling. Bulk order prices available.

\$1,000 to \$2,000. Typical grants would include: travel to collections or resources, dissertation research, and seed money for larger projects. For larger projects, make clear how a small grant can make a significant contribution to a distinct part of the project. Applicants should provide (1) a description of the project and an explanation of its importance; (2) a concise curriculum vitae; (3) a projected budget; (4) at least two letters of recommendation; and (5) a sample of recent scholarly writing (an article, essay, or chapter of 20 to 30 pages).

Applications must be submitted by May 1, 2005. Awards will be announced in July; payment will be made in October, 2005. Applications should be sent to: Historical Society Projects and Grants Committee, c/o The Rev. N. Brooks Graebner, St. Matthew's Episcopal Church, PO Box 628, Hillsborough, NC 27278, stmattclergy@earthlink.net

Engagement Calendar back issues available

NEHA's board of directors has authorized the sale of back issues of the Historic Episcopal Churches Engagement Calendar at bargain prices. Since 1991, this annual calendar has been sold throughout the world. The issues for 1991 and 1992 are sold out. However, the remaining 12 years of the calendar feature more than 600 churches with write-ups of history and anecdotes about each. Many photographs are in color. Each of the 50 states has a "featured" church each year, leaving three additional churches to come from the District of Columbia and Episcopal churches outside the USA.

A set of these calendars would be a worthy addition to any church library. Originally priced from \$12.00 to \$15.00 each, these back issues are now available for \$8.00 each or a set of all 12 for only \$60.00. Prices include "media mail" postage and handling within the United States. For shipment outside the U.S., please check postal charges.

To order calendars, please send check to: NEHA, 509 Yale Avenue, Swarthmore PA 19081-1716. For information, details, or questions, telephone A. Margaret Landis, Editor, at 610-544-1886, or e-mail: nehahqs@aol.com.

Historians explore Common Mission

Continued from page 1

Episcopalians could also profit from the Lutheran view of God as the initiator in worship, he added. Liturgy is not so much the work of the people as “the work of God through the people.”

As for the historic episcopate, Armentrout believes a strong case can be made in the Augsburg Confession and Apology for ordaining bishops in apostolic succession. If not for that, then for reasons of catholicity, he said, noting that other mainline denominations recognize the historic episcopate. Armentrout also said he supports the restoration of the diaconate in the ELCA as a full and equal order, despite the Churchwide Assembly’s rejection of it in 1993.

In his homily at the same Evensong, Bishop William



David Skidmore

Bishop William Persell speaks of the promise of CCM.

Persell of Chicago spoke of the promise of CCM when it debuted four years ago and of the apparent slackening of interest now. The tendency in both camps has been to put more emphasis “on the success and growth of our own denominations than we do on Christian unity,” he said.

Internal distractions such as the Lutheran debate over the bylaw change allowing ordinations by pastors and the Episcopal Church’s preoccupation with the fall-out following last summer’s General Convention have also sidelined efforts at shared ministry and fellowship. He noted there is no shortage of ideas for building common mission. G. Scott Cady and Christopher Webber list many in their book, *Lutherans and Episcopalians Working Together*: joint meetings of bishops, combined efforts at evangelism, sharing of clergy, joint training of lay ministers, consolidation of congregations. But unless the two Churches are sincere about supporting full communion, “all the hard work and all the promise of CCM will fade away. We must not allow that to happen.”

That assessment was shared by many of the speakers during two days of plenary presentations and workshops at the Chicago O’Hare Marriott. Speakers included John Arnold, dean emeritus of Durham, University of Durham, who spoke on Anglican-Lutheran dialogue beginning with the Meissen Agreement of the Church of England and the Evangelical Church of Germany in 1991 through the 1993 Porvoo Agreement between four Scandinavian Lutheran Churches and four Anglican Churches in Ireland and Great Britain.

The final plenary session featured presentations on CCM by the Rev. J. Robert Wright, professor of church history at General Theological Seminary, and the Rev. Maria Erling, associate professor of the history of Christianity in North America and global ministry at Lutheran Theological

On the historian’s role in difficult times. . .

The smorgasbord of offerings at the Chicago conference included papers, panels, presentations, and workshops that ran the gamut from “Younger Theologians and Historians Together” to “Lutherans and Anglicans Living into Common Mission.” Subjects addressed between included archives, women’s history, web research, liturgy and spirituality, facing “hot issues,” ecumenism, and the historian’s role at critical moments in church history.

Alfred Moss, priest, professor, and vice-president of the Historical Society of the Episcopal Church, said one traditional function of historians has been to be guardians of traditions. They keep old documents, dead heroes, and the deeds and oracles of sacred figures relevant to the community by insuring the preservation of the historical record and by periodically explaining its connection to the present. In selecting, editing, and reinterpreting old sources, they play a role—sometimes a major role—in shaping how the living recall the past and how they define its meaning.

To be a guardian of traditions, Moss said, a historian must be convinced that truth is embodied in those tra-

ditions. The truth of traditions—specifically their historical, intellectual, and moral truth—determines what within them is worthy to be preserved and venerated. As historians research the past, they become critics of older or generally accepted understandings, and attachments to cherished beliefs and figures are often swept aside or diminished.

When Anglican historians interpret the past and explain its relevance to the present, they are engaged in a theological enterprise as well as a historical enterprise. And if they are true to their professed identity as Anglican Christians, they are faithful also to what Anglican theologian Mary Tanner describes as “our [Anglican] theological method of using Scripture as the normative authority within the Tradition of the Church, approached through reason—the Anglican tripod.”

As Anglicans struggle to understand how their history relates to the difficult questions of theology, ethics, and church order they are now facing, Moss said, the work of historians is to continue, to the best of their ability, their work as scholars, teachers, and Christians engaged in the “ministry of memory.”

Seminary at Gettysburg, and a response by members of the Lutheran-Episcopal committee charged with coordinating the implementation of Called to Common Mission.

Wright highlighted areas where the Churches might pool their efforts and knowledge, including ministry with Latinos, youth programs, lay ministry, and military chaplaincies. Some challenges remain, he noted, particularly with the recognition of the diaconate, lay presidency, and the translation of bishops. This last is "dicey" for the Episcopal Church since the ELCA does not currently keep records on whether bishops have been installed in the historic episcopate.

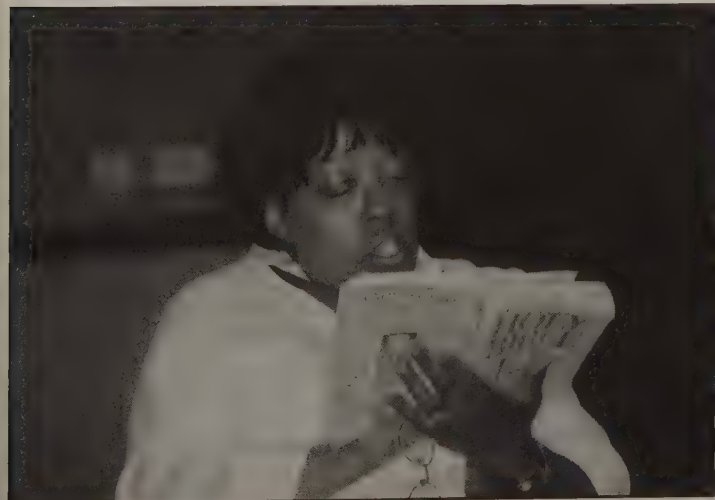
The committee has made progress addressing these questions, he said, but has done too little in making its work public. It would benefit from the example of the Anglican and Nordic Lutheran Churches which followed the signing of the Porvoo Agreement with visible signs of their cooperation, one being a joint prayer calendar circulated in both Churches.

Wright's point was echoed by conferees who questioned committee members on publicity efforts. The Very Rev. Donald Brown, co-chairman of the Lutheran-Episcopal Coordinating Committee, pointed out that the minutes of their meetings have been posted on the committee's web site and on web pages of the respective ecumenical offices.

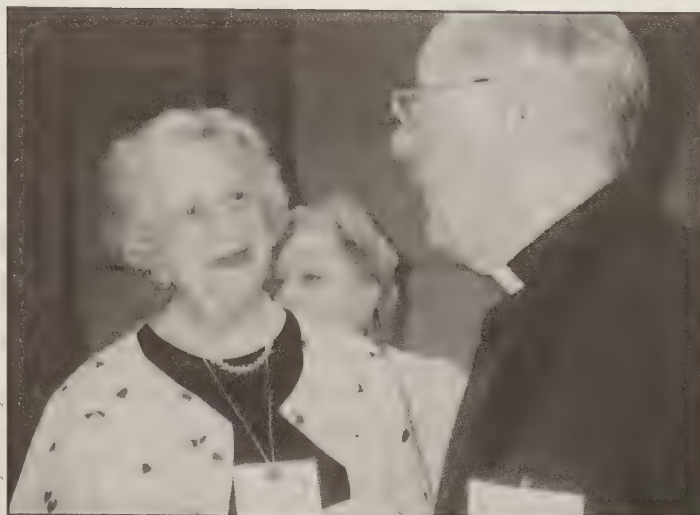
Other questions dealt with promoting cooperative ministry on the local level, keeping other denominations informed of the progress with CCM, and the possibility of a Church merger. On this last point, committee members discounted the idea of an organic union of the Episcopal Church and the ELCA. A merger is something neither Church's constituency supports, Brown said.

The conference drew some 200 participants from the Episcopal Church, the Anglican Church of Canada, and several Lutheran bodies. The papers presented will be published in *Anglican and Episcopal History* over the course of the next year as well as by the Lutheran Historical Conference in its biennial report.

David Skidmore is communications officer for the Diocese of Chicago and editor of Anglican Advance, from which this article has been reprinted with permission.



Lucy Germany



Lucy Germany

Above, Eleanor Smith, former secretary of the Episcopal Women's History Project, chats with John Arnold, Dean Emeritus of the University of Durham, England. Below, Barbara Bender-Breck, EWHP chaplain, reads a lesson during prayers on Tuesday morning. Worship was an important part of the conference, which began with Evensong at St. James' Episcopal Cathedral on Sunday afternoon and ended Wednesday with a service at Grace Lutheran Church in River Forest.

Among comments on church archives. . .

Lowell G. Almen, secretary of the Evangelical Lutheran Church in America, reflected that while "we do not presume to claim, of course, any canonical status as Scripture for the records of our churches, we can be mindful that those records do portray the continuing journey of the faithful—the acts of the faithful throughout the generations as reflected in the pilgrimage of our churches."

He noted that walking through row upon row of archival shelves can be a reminder that we are surrounded by a "great cloud of witnesses," to quote a biblical phrase. "Those shelves are filled with the stories of the faithful year after year, decade after decade, century after century. I even can see in the minutes of General Conventions and Churchwide Assemblies reminders of the great cloud of witnesses."

He said his successors and others may puzzle at the way he prepared minutes, not just reporting on decisions, but on the process that led to those decisions, some even containing verbatim transcripts of discussion and debate. "At least in the early years of the life of the ELCA, I determined it was important for historians to have greater documentation. So the minutes do clearly report the official actions, but the minutes also account for what led to those actions, both in terms of background material and legislative deliberation.

"I hope some church historian in the future will bless me for the decision on maintaining a comprehensive record. That historian even may remember me with thanksgiving!"



Books



ALL THINGS HUMAN: Henry Codman Potter and the Social Gospel in the Episcopal Church

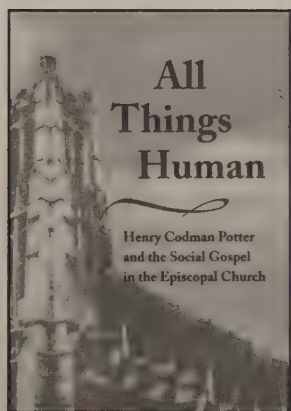
By Michael Bourgeois

University of Illinois Press, Champaign, IL

(Pp. 288, \$34.95)

Henry Potter (1834-1908) ministered for 40 years in New York City, 20 of them as the Episcopal bishop of New York. Christendom was in full swing in the United States, and Potter's episcopal office gave him influence. When he preached before civic leaders, as he did before President Benjamin Harrison, they worried what he might say. *The New York Times* paid attention to his opinions, sometimes on the editorial page, sometimes on the front page. He was friendly with some of the affluent lay leaders of the Diocese of New York, including Andrew Carnegie and J. P. Morgan. He was a denizen of the elite.

But he also had a keen social conscience. On being consecrated bishop, he made his first official act a visit to a mission run by a women's religious order. In 1889, in a sermon before President Harrison celebrating the centennial of Washington's presidency, he so unmistakably attacked the corruption of the White House that some say he cost Harrison the next election. For six weeks in 1895, he took charge of the cathedral mission on Stanton Street, living in residence among the poor—something almost unimaginable for an Episcopal bishop. At a time when Pinkerton guards and federal troops were shooting strikers dead, he defend-



ed the trade union movement. At a time when some Protestant preachers told women to stay at home and mind the family (indeed, some still do), he supported women in the workplace as well as deaconesses and religious orders in the Church.

Today, Potter is remembered as a pioneer of the social gospel movement, an interdenominational form of "practical Christianity" with a liberal Protestant theological stripe. Social gospelers developed "institutional" churches to provide social services for their communities. They fought for justice for the victims of American industrialization. They advocated government regulation of powerful corporations. They challenged corrupt political machines such as Tammany Hall in New York. They reminded the wealthy of their social obligations.

Where did the Episcopal version of the social gospel originate? Michael Bourgeois of Emmanuel College, Toronto,

argues in *All Things Human* that it came from the Episcopal evangelicalism that had been extremely influential before the Civil War. This is not to deny that Anglo-Catholics also had a social conscience and worked with the marginalized. But the historical phenomenon known as the social gospel movement, with its liberal Protestant theology, was identified in the Episcopal Church with the broad-church movement, and broad-church Episcopalians were characteristically evangelicals who had come to terms with modernity.

Bourgeois has found an unusual way of arguing his case. As it happens, Potter's father Alonzo was also a bishop of the Episcopal Church and was a clear example of an ante-bellum evangelical. Bourgeois shows that father and son shared many theological premises even though their opinions on public matters were different. That is, they seem to have generally agreed on Christ, justification, the authority of Scripture, and the teaching of the kingdom of God, but it was one thing to live out such a faith in ante-bellum agricultural America when one set of social and economic theories was dominant and a very different thing to live it out in an America of mammoth powerful, wealthy corporations and a huge proletariat of the urban poor when another set of social and economic theories was dominant.

I'm not sure Bourgeois makes his case because he mainly compares Alonzo and Henry Potter on specific matters, such as slavery and labor theory, not on matters of doctrine. Not only that, but I think of history as too complex for the analysis Bourgeois has done. Looking for resemblances between one movement in one period and another movement in another period and then, if there are enough resemblances, saying that the later one was a development of the earlier one leaves out of account a whole host of intellectual and personal influences that lead people to believe the things they believe.

Not all readers will share the author's sympathetic rapport with Potter. Bourgeois identifies himself in the book as a theological liberal, and he likes Potter's liberalism. At the end, he says Potter's contribution is "worth recovering." Most readers will probably admire Potter's courage in standing up to Tammany Hall, the president of the United States, and the vested corporate interests of the day. But readers will also begin to wonder whether Potter's social gospel wasn't in some considerable part simply a self-serving politics of the affluent class doused with a quasi-biblical rationale. Potter dispensed paternalistic philanthropy and called it the stewardship of wealth. His idea of dealing justly with freed slaves was to settle them in Liberia. He hoped immigrants would be fully assimilated into the majority culture since "America is for Americans." He thought women less capable of reasoning

than men, sneered at the idea of women's rights, and had not one word to say in favor of female suffrage. He justified the United States in occupying the Philippines as the responsibility of "the higher civilization to the lower civilization." His agenda for labor was to make the hardships of workers more "tolerable," not to change the "social fabric."

These were the views of many wealthy Americans in the progressivist era, and we shouldn't condemn Potter for being a creature of his time. But that's the point. Potter lent the weight of the gospel of Christ and the authority of his episcopal office to a set of social opinions fashionable among his set. Accordingly, he endorsed proposals calculated to maintain the authority of the rich over the poor, of whites over blacks, of citizens over immigrants, of men over women. He thought he was being progressive; we can see now he was standing in the way of progress.

We are all creatures of our time. When we summon the gospel to support the social opinions of our subculture, we need to be aware that a few of these opinions may not look so terribly wise to future generations. In the meantime, we may be harming both the gospel and our society in ways we can't envision. William Temple may have been right, that theology is used better to critique ideology than to construct social platforms.

Alan L. Hayes

Wycliffe College, University of Toronto



WILL THE DUST PRAISE YOU? Spiritual Responses to 9/11

By R. William Franklin and Mary Sudman Donovan

Church Publishing Incorporated, New York, NY

(Pp. 194, paper \$25.00)

The title of this book is deceptive. One might expect to find reflections on the meaning of 9/11, on God's role in the attack and responses, thoughts for the future—and all of these are present. To describe this remarkable book in this way, however, would barely begin to describe its importance. Many books have been written on the events of September 11, 2001, but this one is truly unique and indispensable.

Within a few blocks in lower Manhattan, Trinity Church and its many programs and properties form an invisible city within a city. Standing across the street from the World Trade Center, Trinity was covered in ash. St. Paul's Chapel, a few blocks up Broadway, is well known as the epicenter of support systems for workers at Ground Zero.

But who knows the story of the Seaman's Church Institute, of John Heuss House, of St. Margaret's House? The country certainly has not heard about the role the Church played through General Theological Seminary, through the Episcopal Church Center, through the Cathedral of St. John the Divine; through the other churches in Manhattan, St. Luke's Hospital, the Red Cross. Through interviews with

hundreds of people, Franklin and Donovan teach us not only about the particular responses to 9/11, but offer us a vehicle through which to learn about church institutions whose vital work preceded 9/11 and continues today.

Will the Dust Praise You?

begins literally at the moment of impact. In the Trinity office building, the Most Rev. Rowan Williams, then Archbishop of Wales, was about to lead a conference of spiritual directors. Trinity Video staff were preparing to record the conference and instead brought crucial early footage to the networks. The preschool was open, the Vestry Grants Committee had assembled. When the planes hit, everyone had to decide what to do and where to go. The first "spiritual response" to 9/11 was here when panic gave way to prayer and hospitality. In the stairwells, people stopped to pray. Worship began immediately in the church. At the Seaman's Church Institute and John Heuss House, the decision to open the doors to all was immediate.

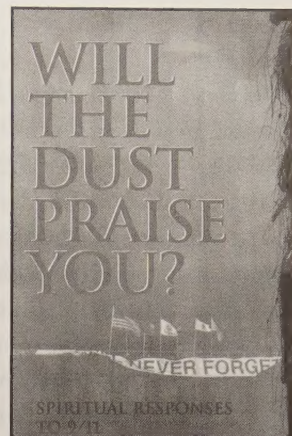
These are stories of love offered at every level. One of my favorites concerns the 795 apple pies that arrived on September 18; I'll leave you to discover yours. Throughout we get the sense, as one participant described it, that "everything became sacramental because life became so precious there" (p. 49). Handing out food or chapstick or boots was sacramental. Massages, music, a safe place to sleep, an ear to listen—all were sacrament. As one who briefly volunteered at St. Paul's and the Red Cross respite centers, I know this is not exaggeration. In a country overrun by anger and the need for revenge, the respite centers were oases of love. Over and over, those who worked there describe this as a time both of deep questioning and of renewed faith. Franklin and Donovan help us to hear the faith in the service.

The final chapters of the book document the strong drive for peace and reconciliation that arose from the dust. Courses on interfaith understanding, church visits to mosques and vice versa, and peace initiatives all grew as "natural" Christian responses to the attack. Through the provision of daily necessities, combined with strong spiritual and moral leadership, the Episcopal Church offered some of the strongest witness in our history.

This fine book is ideal for classes and church study groups. It offers an accessible and moving example of the Church at its finest. As our Church grabs headlines for division and controversy, every parish needs to be reminded of all that we are and can be. In this unique slice of history, everyone from the current Primate of the Communion to the homeless has a voice. Read it—and pray it—together.

Sister Shane Margaret, CSJB

Convent of St. John Baptist, Mendham, NJ



LOVE'S REDEEMING WORK: The Anglican Quest for Holiness

Compiled by Geoffrey Rowell, Kenneth Stevenson, Rowan Williams
Oxford University Press, Oxford, England
(Pp. xxix + 788, paper \$29.95)

You can't take this book lightly. First of all, it weighs three pounds, same as a cantaloupe. And second, a typical page—and there are nearly 800 of them—is crammed with 48 lines of type—*small* type—resulting in about 800 words per page. In short, this is a dense, heavy book. However. . .

The book's bulk is in fact its strength. The compilers have sought to offer a comprehensive look at the various ways Anglicans have conceived the life of holiness, from the Reformation to the present day. They do so by quoting excerpts from theological books, sermons, liturgies, poems, hymns, tracts, novels, plays, biographies, diaries, articles, and letters. Many of the authors of these excerpts are largely unknown today.

To have produced a book of quotations from the great Anglican luminaries would have been an easy and charming assignment (I know because I once wrote such a book), and all the luminaries are represented here—Cranmer, Hooker, the Wesleys, Newman, Temple, and the rest. We don't need this book for them, however, because their words can easily be accessed in any good theological library (or simply by typing their names into a search engine).

What cannot be so easily accessed are the thoughts of "those innumerable millions of entirely obscure faithful men and women, every one with his or her own individual hopes and fears and joys and sorrows and loves—and sins and temptations and prayers—once every whit as vivid and alive as mine are now," as Dom Gregory Dix once said in a famous passage on the eucharist (and yes, that passage is included in this volume). Their words can only have emerged after many hours of digging and sifting. Most of us wouldn't even know where to look for some of this material.

Ninety percent of the over 250 Anglicans quoted in *Love's Redeeming Work* are from the British Isles, and most of the remaining 10 percent are from either the United States or India. And most are clergy. This is unfortunate since the typical Anglican today is a lay African—but only one African appears in these pages. Perhaps this is because the editors have limited themselves to deceased authors and much of the great surge in African Anglicanism has occurred in recent years, with many of its key leaders still living. Still, I would have appreciated more geographical breadth in the selection of authors.

This is a quibble I'm willing to overlook, however. The book is a treasure trove of insights. From hundreds of examples, here are three gems from relatively unknown authors: "Fasting. . . is not a choice of some certain sorts of meats, but a perpetual sobriety and temperance of life." (John Woolton) "If all men are born free, how is it that all women

are born slaves?" (Mary Astell) "What am I doing when I am praying? It is well not to be too curious. No man can think and pray at the same time and do both well." (R. E. Charles Browne)

This is a book for dipping into in small doses. I recommend it for a year's devotional reading, about two pages a day. Some days you will find little of interest, but if you take the time to read slowly and mull over the words on the page before you, you will not only broaden your understanding of Anglican spirituality, but you will nearly always find as well something to challenge, inspire, or enlighten.

Richard H. Schmidt

Author, editor, priest, Chesterfield, MO



THE FIRST CATHEDRAL: An Episcopal community for mission

By Benjamin Ives Scott and Robert Neslund

The Cathedral of Our Merciful Savior, Faribault, MN

(Pp. i + 215 + 19 supplement, \$30.00 + \$5.00 postage)

Initially, *The First Cathedral* gives the impression of a large, slick, coffee table treasure, heavily illustrated but with little organized coherent narrative. Once the reader becomes accustomed to a story linked together with lengthy textual inserts coupled with a variety of lists and other asides, the story of the cathedral, its mission and its community, begins to evolve. It is a touching introduction to the American west with all the frontier's edgy promise, variety, and tragedy.

As the Civil War approached with its grim threat to national union, Episcopalians settled their energy on the old American dream of westward expansion, a dream which carried them into Minnesota, a new opportunity for mission. At their helm was that quintessential Episcopal hero, Missionary Bishop Henry Benjamin Whipple. Clearly, other noteworthies were involved in the westward mission. Of special note is the Rev. James Lloyd Breck who, with his colleagues, played such a large role in opening the frontier to Anglican influences. It was Whipple, however, consecrated first bishop of Minnesota on the eve of civil war, who captured the hearts and the imaginations of Episcopalians going west.

The migrants had a demanding agenda: mission to both whites and Indians, education for the area (male and female), and the planting of a cathedral—the first American cathedral. For Bishop Whipple, defense of the Dakota Indians became a first priority. He besieged President Abraham Lincoln with information and requests. The United States had broken all its promises to these native Americans, and they were starving on their reservations. When the inevitable occurred, and the Dakota rose in rebellion, Bishop Whipple made heroic efforts to mitigate the harshness of the government's response. In this he was supported by many

other bishops. So great was the moral pressure that President Lincoln was forced to spare many lives. The reforms the Minnesota Mission so earnestly begged, however, had to wait for a later day.

Symbolically, as well as materially, a church stood at the heart of the mission, the Cathedral of Our Merciful Savior in Faribault. However sadly time and change have diminished its functions, this bishop's church, the "first cathedral in America," retains its original dignity, and like an English minster facing the violence and uncertainty of early England, it continues to represent the hope and charity of the

world against its darker forces.

This volume is a reprint of an earlier edition first published in 1987. The current edition contains a "catch-up" essay by Robert Neslund. At a time when Americans are beginning to reflect on the less attractive and heroic aspects of our history, this is a story of which Episcopalians can be proud. However weighty and disarranged the text sometimes becomes, the authors and editors always return to the main thread, and the result is worth a bit of a scramble.

Caroline T. Marshall

Professor of History, Emeritus, James Madison University

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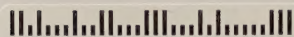
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❧ INSIDE THIS ISSUE ❧



*Sister Teh 'Ai, the last Chinese sister
of the Community of the Transfiguration,
whereabouts unknown for more than four decades, has been found
and again been clothed in the order's familiar habit.
(See page 4.)*

Dates to remember:

June 14-18, 2005

NEHA's Annual Meeting, Honolulu

June 24, 2005

HSEC's Annual Meeting, Austin

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